SPIRITUAL EDUCATION

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By
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Grand Duke of Russia

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DEDICATION

I dedicate this book to the souls of our beloved children, whom I wish to remain pure forever.

ALEXANDER

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SPIRITUAL EDUCATION

CHAPTER I

REASONS WHICH CONVINCED ME OF THE NEED FOR SPIRITUAL EDUCATION

I have had a great experience of life; I have passed through many trials; I was present when my country went through three wars and two revolutions; I have lived under the reign of three Emperors; I saw many governments which were willing to do their best for the welfare of the people; the Russian people were supposed to be one of the most religious and yet it has come to its present state, submitting to a government which denies the existence of God.

Naturally, all this has deeply touched my soul. I have tried hard to understand the reason for all the wrongs in life, not only in my own country, but over all the world, of which the culminating point was the Great War.

I came to the firm conclusion that the reason for all the troubles and all the injustices under which most of us live, lies in the fact that people live in an atmosphere created by themselves which

is contrary to the divine laws which should control their lives. This state of things will continue so long as the spiritual part of men is allowed to have no place in their lives.

It is supposed that this spiritual part is regulated by the church and by religion (in our case, I speak of the Christian religion). This ought to be so, but it is not. In most cases, religion touches only the surface, but does not penetrate into the deep of the human conscience. This is a truth which needs no proof, because we have merely to remember the Great War to understand that men have failed to live as Christ directed, thus leaving the pagan part of human beings naked.

This sad fact does not in the least prove that Christianity has not, in its spirit, all that is needed to make a real man out of a human being; but it proves that we do not yet know how to apply the beautiful laws of life, given to us by Christ. These are the laws concerning the existence of our immortal part—the soul and its spirit.

For many years I have thought about how to help humanity use that which is in everybody, but which is veiled by the materiality in which we live. I mean, that we must learn to use, in our

everyday life, the soul and spirit and all the hidden powers of our spiritual nature.

Without in any way invading the prerogatives of the Christian religion, *I am trying to show its essence—the law of love, which must be the controlling factor in all our thoughts and deeds.* We must use this law so as to preserve ourselves from the wrongs which the over-estimated material forces of the world impose upon us.

In our material life, we use different means to protect ourselves from material harm. In like manner, we must do the same for the spiritual part of our life, and protect ourselves spiritually from spiritual harm. You will ask me—"What is spiritual harm?"—I answer: Everything which forces us to think and act against the laws by which our spiritual life is controlled.

This is where the law of love comes in. Whether we are religious or not, we have eventually to submit ourselves to this law, which, as I have said before, is not a religion, as the word is generally understood, but life itself—everyday life.

This cannot of course be done in twenty-four hours, for we are too much engulfed in materiality, but I am advocating the means to fight it,

the first and most important of which is *Spiritual Education.* This will show clearly to the new generation of children the reason why we must live in tune with the universal laws, and the harm which will come to us, if we do not live in accord with them.

Knowledge must be given to the spiritual man, just as we receive that material knowledge by means of which we can live more or less safely, and pass with advantage through physical life.

When we understand ourselves then we see and comprehend clearly why we are here, on this small planet called Earth, which forms only a small part of the immense, unbounded Universe. When our spiritual part comes to life then our daily life will become not only bearable, but beautiful also.

When I arrived at this understanding, my life became beautiful, and although I now have no country, no home, and no wealth, yet I am happy as I never was before. Therefore, I represent a living example of what one can achieve when at last one has found life's true bearings, and has taken the right course. Now I see how futile my past life was, although I tried my best to serve my Emperor and my Country. Now I own

nothing of what I had before; my life is changed completely in every way, but I know that it is now a real and true one, whereas before it was only an illusion of the real.

Perhaps, you will tell me that in order to succeed in reaching my comprehension of life and in putting it in practice, one has to pass through all the trials of life through which I have passed. Yes, I think it helped me greatly, but everyone has known griefs and sufferings; many have passed through painful dramas of life which may have been worse than mine, only in a different sense. Therefore, I insist on the reality of the fact that the road to a new life is open to everyone; materially, there is nothing to be changed, but one has to let the soul with its spirit come to the surface of life and let it be one's Master. That is all.

The principal condition for finding this new life and its forms, *is to get a clear realization of what one really is; one must learn to feel at one with all the world, to recognize in all our neighbors our spiritual brothers and sisters, to understand that to live means to give help, spiritually or materially to all, to look on humanity as on a united spiritual family, and never to think oneself better than*

somebody else. Everyone of us has merits and defects, but if we will start improving our merits, our defects will gradually disappear. *Everyone of us must try to become a small Sun, whose rays of love will warm those who need them.* Thus gradually the world will become better, and the wrong aspects of our earthly life will disappear. This is not the work of a day; it is the work of many years, but we can begin today.

I seek to prove an undeniable fact, which is, that *only one religion exists—the Religion of Love. When we follow it in a practical way, that is, in our thoughts and deeds, we are living in tune with the Universal Harmony.* According to the language of religion, we submit ourselves to the will of God and because of this, we have on our side all the positive, or good forces of the world.

All the existing Christian religions, the many Protestant branches, the Roman Catholic Church and the Greek Orthodox, must permeate themselves with the law of love, so as to become vital and helpful to humanity. For the law of love ignores the distinctions, and does not allow intolerance; and it forbids competition among the churches. The first of all the claims of the Reli-

gion of Love is equal treatment of all humanity, without regard to the differences of creed, race or nationality. Let all the many forms exist by which people choose to reach and contact the Supreme Power—God, *but in the first place love must become the all absorbing recognition and aim of each and all of them.* Only thus will they lead humanity to that true brotherhood which is lacking today, in spite of the fact that nearly two thousand years have passed since Christ traced the bright road to happiness.

The same can be said about the non-Christian religions. They too have at their root the law of love, *so that a common language between all religions exists. This love language must be sounded forth more clearly and must dominate all the purely material interests of each separate religion.*

Seek as hard as you may, you cannot find any other means to give happiness to every individual and to all peoples. *To stand on the law of love,* in all the manifestations of human life and intercourse, means to stand on a true, firm and safe ground. This truth has been known for many centuries; but somehow, people have forgotten it. I am trying to recall it by bringing this reality

to the souls of all in whom the consciousness of this truth is deeply rooted.

The work is easy. Goodwill is needed, and beyond everything, faith in the Supreme Power, and consequently in oneself.

Only a spiritual education, adapted by mothers in bringing up their children, and the introduction of it into all schools—both public and private—can and will give to the new generation the means to understand the need there is to submit oneself to the law of love. The ways to follow this law of love in all our thoughts and deeds and the knowledge of how to adapt it to the different sides of human life must be taught.

We produce scores of professionals for every branch of science and of art, and our young people begin their existence prepared for material life. This is right; but few are prepared for the spiritual life also, and this is utterly wrong.

The present education, from the point of view of the human being, is one-sided; humanity must not continue living and ignoring its principal part, its immortal, spiritual self.

It is impossible any longer to remain blind to the reality that we have all that is needed to make

human life happy, by eliminating the wrong aspects of life.

The danger of our over-estimated materiality is upon us, unscrupulous, vicious, vindictive social orders are with us, not only at our door, but have entered our homes and are claiming the right to ruin all that civilization has brought to humanity.

CHAPTER II

SPIRITUAL EDUCATION IS NOT A RELIGIOUS ONE

The fact that spiritual education is not a religious education must be clearly understood.

Religion or not, a human being has the right to know what he is and to understand the laws of the world which concern his soul and its spirit, the most important part of his nature.

Religion or not, a human being has the right to know what is the first cause of everything existing in the world. Religion calls this first cause "God"; in spiritual education, this cause is called the Supreme Power, or the Supreme Spirit, or the World's Soul, or the Centre of Universal Harmony, or the Central Force—the reservoir of power.

It would be simply criminal to look upon spiritual education as religious, because the great religions have taken hold of the souls of human beings, and are clumsily trying to explain the existing connection between the Supreme Power and the human soul. This is no reason that

spiritual education should be eliminated from the programme of the public schools.

Religion or not, we have to study the teachings of the great Masters of the world, such as Buddha, Zoroaster and others. Above all we have to study the teaching of the greatest of them all, Christ, who gave to humanity the laws of life and of the evolution of the human soul. These He expressed in His teachings through symbols and through veiled forms, which could be comprehended by the people of His time. In fact, His teachings are poetical and moral expressions of scientific truths. Naturally, the method of trying to prove everything by experiments in laboratories, is not the method whereby one can prove the phenomena belonging to the spiritual realms. Just as it is impossible to prove the existence of spiritual love by material means, so it is impossible by material means, to prove that the law of love is the fundamental law upon which the entire structure of the world is based. The scientist may tell you that ideal love does not exist or that spiritual love cannot be found; he may claim love is always based on physical desire to possess the object of our love. Against such a view I protest most emphatically. One

must understand that when a spiritual feeling of any kind transforms itself into a material one, it is dead; it has reached the lowest stage to which it can go. Love, therefore, that is not accompanied by deep spiritual feeling is always ready to die.

Many scientists deal in the same way with the questions concerning the Supreme Power; with the existence of the soul and its spiritual being. Everything in general which concerns the so-called spiritual realms means, for them, the play of the human imagination. We must realize once and for all that these questions will *never* be proved scientifically, because of the lack of words in our vocabulary to prove that which can be felt and understood only by the intelligence of the spirit, the existence of which the scientists also deny, so that in fact they find themselves in a vicious circle.

For those of us who have given our lives to the study of these questions, they do not present the slightest problem, and it would be ridiculous to ignore them, because science has not proclaimed its verdict.

The principal difference between a religious education and a spiritual one is that the first is

built frequently upon the letter of the teachings of the great Masters. The object of their teaching is to lead us to glorify God, and so to live that we please Him, and thus save our souls from Hell. The salvation of the soul is a very vague term and does not give a precise understanding of its true significance. In spiritual education, the expression "salvation" of the soul is not dealt with at all; *spiritual education explains the nature of the soul, and enables us to live the present life in such a way that the future life,* (after the soul leaves the body) *will be a conscious continuation of the one we live now.* Death does not interrupt the logical and sequential processes of life. This is the important part of the whole matter. One can call it the "salvation of the soul", although it is not really its salvation, but simply the realization of that conscious existence of the human being, which has no limits and which must be passed in harmony with the laws concerning our spiritual nature.

When we grasp fully the meaning of spiritual education, we will realize that it does not contradict the Christian religion. On the contrary, it vitalizes it, and enlarges the immense conception it gives to the human life. Spiritual educa-

tion teaches the law of life and of the evolution of the soul and its spirit which, religion or not, must be known by human beings so that they may pass their lives in accord with, and in submission to, these laws. These laws, which form the science of life, have escaped the attention of those who created the laws of religion, and that is the reason why religious education, although containing all the needed truths, in a veiled state, cannot give what spiritual education offers. The deficiencies in the teaching which now exist must be supplanted and superseded by the spiritual education which I am here presenting.

This is the stand we have to take when we are told that spiritual education is antagonostic to religion. No religion must ever be criticised, only those negative and destructive theories which come from the evil powers may be criticised. They lack life and are all based on hate and class war. We must, however, remember that evil can be conquered only by love, but not by evil. *Fighting evil with evil gives birth only to new evil. This truth must be firmly remembered.*

The greatest teacher and scientist, Christ, never thought of creating a religion. All His

teachings concern our spiritual life, that of the soul and its spirit. The founding of a religion was the work of His disciples who (having to deal with the uncultivated masses of the people), endeavored to give material forms to spiritual truths. In the first centuries of Christianity, the spirit still prevailed, but with the passing of time, the forms became the important aspects of religion. Thus Christianity took ugly forms, such as that which revealed itself in the Inquisition. Gradually religion adapted itself to the material life of the people and lost much of its Christianity; in other words, its inspiration, which expressed itself in the laws concerning the life and evolution of our soul, disappeared.

The existing religions, in their present state, cannot last long; they need to be revived by bringing them gradually back to their primary aim. Only spiritual education can do this, because it gives to the children, to the coming generation, the possibility of receiving a sane and normal unfoldment of their souls. The result of this will be that when they grow up, they will follow and submit themselves to the fundamental law of the world, the law of love, and this will be accomplished without a special effort, because

the evolution of the spiritual side of their nature will receive the right impetus and naturally follow the way of love.

In truth, spiritual education is far more important than the religious one. Speaking in the language of religion, it will teach human beings to submit themselves to the will of God, not because (as religions teach) it has to be done, but because a spiritual education will give a clear knowledge of the reasons for that submission. They will know that happiness can only be achieved when human beings stop fighting God, in other words, when they begin to live in tune with the universal harmony.

Faith will always remain as an essential for reaching knowledge, but to continue to teach the need for faith without emphasising the need for knowledge also, is behind the times. Religion must become scientific, which it really is; it is the science of passing one's life in tune with the universal harmony.

I want to prove that spiritual education is a door to religion. *After having received a spiritual education, you may profess any religion, because the most important question of all religions —how to follow the law of love and how to adapt*

that law to all the sides of human life,—will be known to you.

The religious form which consists in the belief in dogmas, in sacraments and different rites, will be needed for those human beings whose souls have not yet reached the necessary degree of evolution which would permit them to grasp the spiritual sense and aim of life. But, even in that case, forms have a meaning only if they help to awaken the spiritual side of men and raise their vibrations, thus enabling them to get in contact with the vital currents coming from the Supreme Power. This contact is needed for the nourishment of man's soul and its spirit.

You may tell me, that I am trying to prove that spiritual education will eliminate the religions. This may indeed be so, because *religion will become science, and the most important of all the existing branches of science.* The science of life is the knowledge of what we are, of what is the sense and the aim of life; it is the knowledge of our future life and how to live here in such a way that we shall be able to continue a conscious life in the future; it is the knowledge of the hidden powers of our spirit, and of how to use them. Our civilization has

largely omitted this science and because of this we remain only half civilized animals, instead of becoming human beings. We have omitted the most important of the sciences.

In fact, *science will not eliminate religion, but will give a new and true meaning to it.* The name of the religion may be lost, or one can call it the "Law of God," because that law will enable us to live a positive life, and not a negative one, such as we live today. Denominations have no importance. I am trying sincerely to help humanity, and to show the true and only way to happiness, and thus eliminate the negative sides of our present poor existence which is not life at all in the true sense of the word.

However, if you still hold the opinion that any education is in competition with the churches when it speaks of or teaches the nature of the Supreme Power of God, of our soul and of its spirit, then I cannot hope to prove the contrary.

Such a view is utterly wrong. One cannot omit, in the general education of our children, the most important thing that education should impart, self-knowledge. This self-knowledge is not only material but spiritual, and spiritual education is the only one which has in it everything

which will enable man to rise above the status of an animal. *Religion or not, our soul is here and is controlled by precise laws which we must know, and these laws must be imparted through the education which I call spiritual.* If you do not like the world "spiritual", then let us call it education, the science of life and of the evolution of the human being. I call it spiritual, because great efforts are being made to study the material part of our nature; and scientists are happily trying to prove that our ancestors were monkeys. Perhaps it is flattering to have that knowledge, but at the same time, we must try to arrive at a condition which is not so close to that in which our supposed ancestors, the monkeys, lived. What is the use of flying with a speed of three hundred miles an hour, and, at the same time, to lack the slightest notion of what we are? What is the use of listening to the roars of lions in Africa by means of radio, and of knowing the constitution of the far stars, and, at the same time, to be ignorant of the laws concerning our spiritual part?

The question is very simple. If we want to nourish ourselves with material knowledge and ignore the spiritual truths, then we must be pre-

pared to see all the culture and civilization of thousands of years coming to its end.

I am endeavoring to show the missing link of civilization, namely, the lack of knowledge of how to be in permanent contact with all the superior powers of the world, and with the Supreme Power itself—the generator of our spiritual powers. Without that contact, we cannot live, but only exist. It is high time to understand this basic truth.

There is another important point which shows the striking difference between a religious education and a spiritual one.

Religious education is based on fear of God, on fear of coming punishments for so-called sins, and rewards for so-called merits. It is based on the reality of death, after which the soul is supposed to go to hell, purgatory or paradise.

Spiritual education is based on love only. The feeling of fear of God is non-existent. Such a feeling is inconsistent with the normal evolution of the soul, because fear kills love. In spiritual education, love, respect and admiration for the Supreme Power is manifested through thoughts and deeds of love.

Punishments and rewards do not appear in a

spiritual education. The results of a good or bad life, rewards or punishments, are in reality the logical consequences of the preparedness or unpreparedness of the soul to continue its right and conscious evolution.

We must teach the children that they must not have any superstitions, because superstitions are products of fear, and of a failure to understand how to tackle fate, which to many appears as settled, and as assuming an unalterable control over us. *Fate is nothing but our passive reaction to existing material conditions and circumstances, which will have a bad effect on our lives if we are spiritually helpless.* But, being spiritually evolved, we know that we are always in contact with the highest powers of a spiritual kind, and, being in contact with them, we possess the power to react against what is harmful, and by so doing build our lives according to our desires. In reality we build our own fate. This is important, and must be deeply imbedded in our consciousness. Fear is inconsistent with faith, and the knowledge of the power in us, which is in union with the Supreme Power and therefore limitless.

Fatalism which is in so much vogue in the Orient, is at its root full of harm in our spiritual

evolution. It is the worst kind of passiveness, and must never be allowed to control our life.

In spiritual education, even the word "death" is erased, because death does not exist; on the contrary, it is shown that the moment *when the soul leaves its body—its temporary dwelling—is the greatest moment in its never ending life.* It is the moment of its freedom from gross earthly matter, and is a cause of joy for those who know that *there is always life—life in matter, life in spirit, but always only life.*

There is no hell, purgatory or paradise, but only different states which the soul reaches according to its point in evolution. Spiritual education is based on realities, and is in accord with logic and common sense; no place is given to imagination or fairy tales.

Spiritual education is based on faith, will and love; there is no place in it for hope, because the evolution of the soul must be active, for only then it progresses and reaches its goal. Religious education is based on hope which, being a passive power, brings one nowhere.

Throughout the educational process special attention must be paid to the development in the children of these three principal powers: faith,

will and love. These are present in every human soul. Faith is the power which creates in us an energy which allows our spirit to contact the superior powers. Will stirs in us those positive currents, whereby we can achieve the realization of that for which we are looking; love is the power which must never leave us, because only through love can faith become vital.

It should always be explained to the children that the will of the Supreme Power—God, manifests itself in the laws of the world to which we must submit ourselves. We must make them understand that this is the reason why every religion teaches us to acquiesce in and co-operate with the will of God.

Before voicing a final and negative opinion about the need for spiritual education, one must take the trouble to realize that through the present system, which is purely a material one, we do not give a chance for the spiritual side of the child to reveal itself; on the contrary, the existing education, which feeds the child's brain exclusively with materialistic ideas, gradually produces a condition which makes it impossible for the child's spirit to express itself, and as his edu-

cation progresses, the possibility of his so-doing becomes steadily less. At last, when the child reaches mature age and begins his independent life, this possibility is entirely eliminated. Therefore, instead of giving the child, now a man, a chance to travel freely the road of his desired evolution, in reality we have prepared him artificially and so barred his road to spiritual freedom. *In truth, we are committing a crime by giving a false start to his entire life.* This is not wise. In this way we have brought humanity to accept the theories and practices of those destructive factors in various countries which (through their educational systems) are killing the real individuality of the human being, and are bringing him to the state of a civilized animal. We are training our children in principles contrary to spiritual development. May God guard us from such a calamity, for it means the end of vital life and its expression.

This is a question of immense importance, and cannot be dealt with lightly. People cannot be led by those who, because of their lack of faith, or because of a total neglect of the spiritual side of their nature, are enforcing on the whole popu-

lation those forms of thought which are contrary to the basic principles of spiritual living.

The question of education should be taken out of the hands of politicians and should be handled by the people themselves. Special committees should be formed, chosen from among the best citizens and those who are parents. They will have to decide the best form of education for their children without the slightest relation to the programmes of one or another political party. *Education is of such an immense importance as regards the future that it must not be left in the hands of those who are subject to the necessities of governmental expediency.* The system, the form and the school should be the property of the people.

Again I will take the example of my poor Russian people. What is happening there? A system of education which definitely opposes the teaching of spiritual truth, and this against the wish of the majority. In this way, millions of atheists are being developed. This shows what a dangerous state of mentality people can reach when they do not feel in themselves the existence of their spiritual side. What I am saying is a matter

of concern to all the countries of the civilized world.

We, who see the danger, must raise the signal "S.O.S.", for if this condition prevails throughout the world, humanity will decline, and we shall have the complete ruin of the main pillars of civilization,—morals and sane living.

CHAPTER III

THE NEED AND AIM OF SPIRITUAL EDUCATION

To understand the need of spiritual education, one must have a true conception of what the human being is. Science has not arrived yet at an answer to this question, but this must not stop us from finding the truth with or without the help of science.

Everyone of us who studies himself knows that besides his body, there is something else that lives in him, something separate from the body possessing interests which have nothing in common with interests of the body. That something is called the soul and its spirit; it is the spiritual part of man which, in our present educational system, is left without attention or tuition. That is not wise. Both sides of the human being, material and spiritual, must be given the possibility to evolve in a sane and normal way.

There is a proverb: "In the sane body a sane soul is living." This does not express the truth exactly, because the body does not affect the soul;

one should say: "only through a sane body can the soul wholly manifest itself." What is a sane body? It is a body brought up in healthy conditions, and whose organs receive a normal development; that is the principal requirement because only then can the soul give its best. But that is not all. If the mind is burdened with false conceptions as to the constitution of the human being and as to the object and aim of life, then the soul and spirit cannot express through it the truth about the above questions. The way will be closed. Here comes the important point of spiritual education, and that is that the material education must not stand in the way of the evolution of the soul; on the contrary, *everything must be done to enable the soul to get the upper hand of the material form.*

You might ask me, Is it possible to draw a clear line between the soul and the body? In other words, to define where matter ends and soul begins? I will answer that practically this is not possible, because of the closely existing unity between matter and spirit. From the standpoint of spirit it is possible, however; by this I mean that, when the deeds of the body are hurtful to the soul, there is the line which separates the in-

terests of the body from the soul. To be on the safe side, therefore, the law of love has to be followed, but to understand the law of love, its importance, and the way to follow it, we should be able to realize exactly when we are breaking that law, and to do this, spiritual education is needed. I will give you an example: charity is supposed to be one of the most important attributes of Christianity. In truth, charity (which at its base has not love) is not an attribute at all; on the contrary, it is an evil and is not in accord with the teaching of Christ. It is a hurtful act and not in tune with the universal harmony.

Only a spiritual education can make a man understand how easily the law of love can be broken, and teach him how to distinguish self-love from love of one's neighbor. Usually one thinks that to act according to the law of love is quite easy to understand and does not require any special study. To think like that is a mistake. This law has many aspects, and only those who understand themselves (and thus have self-knowledge) and who comprehend the sense and the aim of life will accept and follow a training which will not permit them to think or act against this law. Here comes in the principal part and aim of spiritual

education. It consists of the true profession of the religion of love;—*that religion which is a state of one's soul, which transmits itself to one's mind, and which (with no special effort) obliges one to think and act always in accordance with the law of love.*

Spiritual education is based on the teachings of Christ. Although all existing religions have the law of love at their base, only Christ has shown us clearly that love is the alpha and omega of man's life and that, if we do not follow the law of love, we cannot save our souls. This means, in reality, that *we cannot, after the death of our body, continue to evolve spiritually.* As the possibility of evolving or progressing in the right way is the most important aim of the soul's life, one begins to understand why spiritual education must be given to the children, no matter to what orthodox religion they may belong. Spiritual education deals with something which is more important than any religion—*it gives to the human soul the possibility not only of existing, but of living a true life here on earth and in the next world.*

Is the present system of education the right one?

I answer that it is false at its very roots. The education we give to our children all over the world is the cause of the troubles through which humanity has passed, and is passing at present.

What, therefore, should education be, and what should be its aim? Education is a process through which we compel our children to pass. It should have for its objective the following possible results:—First, it should aim to bring about an understanding of the nature of a human being. Secondly, it should seek to ascertain the object and the probable aim of his present life. Thirdly, it should endeavor to convey a knowledge of nature and of the existing world conditions which surround him. And fourthly, it should aim to prepare him so to live and work as to be able to support himself and his family.

As things are at present, this appears to be all. Naturally, the third and fourth aims can be varied in a thousand ways, but the sad part is that, under the present educational systems, the first two aims are entirely non-existent. The result is that young men begin their lives utterly unprepared to live the real one. By this I mean, to live in such a way that the whole human being is taking part; spirit, soul and body. We prepare

our children to live a one-sided life, and they are able to express and utilize only the third part of their entire nature, and that the least important and the material one.

The result is only natural: thousands of generations of men and women, have never had a chance. They have never known what is the true aim of their life. They have existed, never realizing what is the object and reason for their existence. If we think that such a condition suffices, then let us do nothing, but let us also stop complaining and shedding tears about the sadness and the distress around us. Let us admit hopelessly that the masses are increasingly restless, that disease and insanity of different kinds are getting worse from year to year, that the nations are suspicious of each other, that the old heresy persists that "to have peace, one has to be prepared for war"; and let us rest on the assumption that this is only natural and inevitable.

What is the use of knowing the constitution of the nebulae, and how the worlds come into being, when we do not yet understand, after millions of years of existence, what we are as men. What has produced the curious circumstances of our present state of civilization does not seem to

interest us at all. This condition cannot last forever, I firmly believe. Men and women will wake up before long to a realization of the sad conditions and will begin to see clearly. They will not think forever that we have no means whereby humanity can be helped. We are like babies lost in the woods, not knowing how to find our way out of them. What must we do?

First of all we must get rid of the false mental condition in which we live. We must not think that because we can reach a speed of two hundred and thirty-one miles an hour in an automobile or can fly around the earth in ten days, that this means civilization and progress. It means nothing when compared with the power of our thought, which takes the same time to reach the end of our nose or the farthest star. That is a wonderful and unbelievable phenomenon but we know it to be a fact, and a proof that there is in us something which is more wonderful than all the radios, aeroplanes, Einstein's theories or the many marvels which we see, hear and read about, and of which we stand in awe, with open mouth, wondering.

Thought is an immense power. It acts in a way which can be compared to the radio waves

which permit us to transmit sounds to limitless distances. This power must be used in the intercourse between the soul of the teacher and the soul of the pupil, the child. In the beginning, it will seem to you and to the child that the spoken thought reaches his soul through the organs of hearing, and so it is; but besides this it reaches the soul in another way,—by the way of those vibrations which transmit themselves to the soul without the help of the material organ. We might say that the power of thought which has not been used in this special direction is partly atrophied, but is still alive in us, and we must do our best to revive this splendid gift to human beings. No special efforts have to be used; we must simply realize the existence of this capacity and develop it through an unflinching faith in its reality. We, who will give ourselves to spiritual education, in which an important part is given to the sane and normal development of the powers belonging to our spirit, must not be upset by the different scientific theories which always try to identify our spiritual capacities with the organs belonging to our bodies. After a long and tedious work, they will come to the same knowledge which we have and which they now unintention-

ally kill in themselves by having taken a wrong start in their studies.

The spirit from which thought comes is a still greater power, and the origin of all, the Supreme Power, which we call God, is the power which manifests itself in creation and in a love which we cannot realize or understand, but of which we can be and must be cognisant. If we will give ourselves the trouble to think, we will realize that we are part of the one whole, but alas, that beautiful aspect of our existence does not interest us at all. We are much more interested in a fish caught at Palm Beach, or the marriage of a film-star or in a bottle of bad whiskey. So long as these daily happenings interest us more than the subject of our life, or the kind of creatures we are, nothing can be done, and the cause will be entirely hopeless.

Education, no matter what the system, must first of all prepare good mothers and fathers. The family has been, must be and always will be the corner stone of the foundation upon which the spiritual and the material evolution of individual, of social and national life must be built. There is no other way. Any theories, which negate this, are the reverse of evolution, are reactionary and

will soon be proved foolish, because, when the human being dares to ignore the world's laws and works against the universal harmony, he sows the seeds of his ultimate destruction and this, for the simple reason, that the greater law of universal harmony turns back on to those who disturb it everything that is incompatible with it.

Therefore, into the present materialistic education must be incorporated a spiritual one; and both of these have to be imposed simultaneously upon the child so as to preserve always a perfect balance between the two sides of his nature. A perfectly brought up young man or woman must be ready for both sides of life, but the spiritual side should dominate the material. The reason for this is, that the eternal part of the human being is at the same time the responsible one. It is the soul and the spirit.

By spiritual education, I mean an education which gives to the soul the opportunity to start a normal and sane evolution, corresponding to its constitution and nature, and consequently to its interests.

You might think that our so-called religious education achieves the same aim. It ought to do so but, apparently, it does not. Why is this? Be-

cause religious education is more or less a misty explanation of a primitive faith; it is a mixture of the old Bible and the new law, the Christ teaching; it is full of preconceived deductions, dealing with non-existing merits and punishments for errors we commit in our earthly life. It does not give us any teaching about our soul. It ignores the spirit and gives no explanations about the aim and the sense of our life, except that we are here for suffering. In dealing with the future, it speaks always of paradise, or purgatory and hell, and these primitive fairy tales are used to awaken fear and the terrors of unavoidable death. In reality, little of it is true, for much of it is only invented to hold people, through fear and terror of a revengeful God. God is represented, not as the Supreme Power who is always love, truth and highest justice, and whose wisdom manifests itself in the fact of our free will but as a kind of superhuman being waiting always for a chance to punish us. Yet, in fact, the Supreme Power never punishes us. What we call sufferings and punishments are in reality only the results of our own obstinacy and ignorance in not seeing the truth and in not following the laws of the world, which are divine laws and which are

known to those who care to discover them. This complicated religion is accomplished by dogmas, sacraments and rites which have assumed such a strong hold over a part of humanity that they have taken the place of true spiritual life.

I am not a reformer, nor a prophet, nor a teacher. I have sought simply all through my life to know what no-one seemed able to tell me; I had, and still have, an irresistible call to the beyond. I have always wanted to know where I stood, and for what purpose I am here on this earth, which should be, it seems to me, the lobby to paradise, but which has become a soulless and unspiritual kingdom of civilized animals. To understand the truth and the inner sense of Christ's teaching, I took the only possible way. I imagined myself living in the time when Christ lived in Jerusalem, as a man who was thirsty for truth, who knew all the religions of his time and found that none of them satisfied him. At last I met Him and saw and heard, and that day was the day of my spiritual rebirth. I understood Him with my soul, longing for comfort, for light, for self-respect; and comfort and peace came into my soul. His light gave light to the hidden light of my spirit; self-respect came

as the result of the deep understanding that I formed of a part of the truth He brought. In other words, my spirit was consciously a part of His spirit, and a part of the Supreme Spirit. I understood that to be a real man involved my living in a manner worthy of my birth and origin, and I realized that only through love could this be done, and only thus could I reach my goal. From that moment the mist fell from my eyes and I began to see. Before I was spiritually blind, but now everything became clear to me, and naturally, I followed Him.

The world's love rang in my ears and it was filling me always more and more; at last I could not stand it any longer. I had to speak, and I chose your country, America, in which to do so. I chose the New World in which to point to the miracle of the giving of sight to those who are blind. They are blind because of the wrong education by which we poison the souls of our dear little ones. They, in their innocence, take our words for truth, whereas, it is not truth, that we give them, but an illusion. I came to America because of its natural prosperity, for I thought that surely it must be hungry also for spiritual prosperity, and in this I was right. America

needs it and can have it so easily, for it requires only a little effort to throw away all the false mental illusions with which all are over-fed. It takes so little effort to raise our eyes to the skies and come out of the narrow path between two high walls, which we have blindly followed for so many centuries and now take for true living. Otherwise, if we fail to do this, we are slowly but surely approaching moral ruin, because in this narrow and restricted path our spirit is not interested.

My advice to those who are not hopelessly entangled in the net of a theological religion is to pass through the same process of spiritual rebirth, to which the Christ has summoned us as we can find in the Gospels. There is no other way, and the reason is simple to understand.

When we live virtually with Christ, as when He lived among us, and when we pass through all the tortures of His soul, we begin to realize how painful it must have been to Him to see His much loved sisters and brothers (all the men and women He met) would not accept the truths He brought to them which, in reality, were and are the laws of the life and evolution of the human soul. Understanding gradually what a beautiful

and true picture of our earthly life He gave to us, we will begin to feel an irresistible desire to follow Him. It will be, of course, necessary at the same time to take into consideration our present civilization and the culture of our age, not forgetting that eternal truths and laws can never change, though the angle of understanding them has to be altered. Nothing must be taken literally, but we must try our best to see the spiritual meaning, always remembering that what He taught concerns our soul and spirit. After that, the religion we profess will be spiritualized by us; we will see clearly what parts of it came from men and what is the untouched truth. Having always in the deep of ourselves the law of love, we will know how to throw away everything that is tinged with hypocrisy, which always kills love.

It must be clearly understood also that mothers who are willing to give their children a spiritual education, and the persons assigned to give this teaching, must themselves pass through a course of training, if they have not already arrived at an understanding of the principles of life about which I write.

The spiritual education of the child must begin, so to say, from the cradle. This is the duty of

the mother. She must realize that the soul which gave her its confidence, expects to be given the opportunity to evolve in a sane atmosphere, and that is why the responsibility of the mother is so great. From the very birth of the little one, the mother must talk to his soul. He may not give any outward signs of comprehension, but his soul will hear her voice. At present, the contrary happens; very few mothers think of the souls of their children, though they take delight in their lovely bodies and in their care and nurture. You will ask me what is the use of doing this? The reason is that we have to speak and to love the real beauty of the being which is his soul, and not only admire and love the frame in which it is found, the body. In a beautiful painting, which do you like, the frame or the picture? Surely the picture. It is the same with the child. By speaking to the soul, we use the right method, and when the child begins to understand, he will easily comprehend our explanations that first of all *he is a soul and that his ego, his I, is the expression of his real and true self. This will be the beginning of his spiritual education.*

Next the child must be taught that he forms part of one earthly family of souls, and that he

is a small particle of the one Whole, of God, his origin and proto-type. Through the prayer "Our Father, which is in Heaven," daily repeated by millions of children, he will realize his nearness to his fellow children of all races and, by this means, a strong foundation will be laid in his mind for the understanding of brotherly love and of peace between all men.

Likewise, the non-existence of death will be explained to him, and through all his education only the word "life", always life, will be used and expounded—the joy of it, the beauty of it, the reality of it. The word *death* will be wiped out. Let the theologians play with it, because they have no real faith in the eternity of the life of the soul, and that is why they have kept this word and make such a great use of it. One might almost believe that Christ had never come, and had never unveiled to us the splendid truth that life has no end, and that matter only passes through a process of transformation.

As you can see, the first stage is really a call to the soul of the child and to the life in the body, with the important objective of laying the foundation of a deep comprehension of the truth—that the soul must play the dominant part in his life.

One must remember that the soul is a very shy and elusive part of the human being, and can easily be driven into the background, by feeding the mind and the body exclusively with material ideas, which do not concern the soul and its spirit. This is why I insist that the soul must always be kept awake, and its life fostered.

The second stage is the understanding of the law of love. This is immensely important, and must be realized if the cycle of the soul's life is to become clear to us. We must remember that the soul, coming from the spiritual world, its real home, remains pure after incarnation in the body, and does not lose contact with the highest powers of that world so long as its free development is not veiled by material ideas, which usually do not concern its interests. When the mind of the child is nourished solely by the material aspects of the body's life, the contact of the soul with its home and its powers begins to be severed. Usually by the time the child has become a man, this vital contact is interrupted, unless those responsible for his education, the mother and teachers, succeed in retaining this contact by a sane religious feeling, which we know to be deeply imbedded in the consciousness of the child.

Now we begin to understand *that spiritual education,* the necessity of which I am trying to prove, is in reality a vital need of the soul so that man may keep uninterrupted his contact with the highest powers, and with the supreme power itself. If we realize the importance of that circumstance in the life of the man, we will also understand the incontestable necessity of spiritual education. If not, then you had better stop reading this book, because it will give you the impression of being the delirious imaginings of a crazy man. It is so very difficult to speak in a language which for many centuries has been misinterpreted by humanity, and which no-one understands at present. The language of love is the only universal one which everybody understands.

During the next stage, the law of cause and effect will be explained. Any thought or deed of ours always produces a result, and if that result is contrary to the universal harmony, it comes back to harm us, because it thrusts away everything that is not in tune with it. This law is one of the fundamental laws which concerns our life. The real comprehension of it will teach us that *no man has the right to ignore the*

Supreme Power—God—and think that he can ignore it. Whole countries exist which are supposed to be the light of civilization in the world, yet in them, not a single member of the government has the right to mention God, because his political career is at stake. Can the darkness of man go further? I think not, and it shows us on what a low grade of civilization we stand.

The law of cause and effect gives us the explanation of what the religions call sin and punishment. Yet, in fact, it has nothing to do with punishment, but can be compared to what happens to a man who disregards, for instance, an inscription on a cable: "death—danger." He touches it, and is killed or harmed. In the language of religion, that would be called punishment; it came from the cable, yet in reality was due to the ignorance of existing laws and to disobedience. The same thing happens when we think and act against those laws of the world which are the laws of the Supreme Power—God. *It is always the law of love which is transgressed,* and if this occurs, harm comes. It is high time that we understood this fundamental and simple truth.

In the fourth stage, self-knowledge will be taught. The understanding will be given that

every living being is a trinity, and teaching will also be given as to what constitutes each part of that trinity, spirit, soul and body, and of the share which each of these parts has in one's life. Thinkers of today invent different new sciences, interpreting everything in terms of matter and thus they make a wrong start. Not believing in the Supreme Power—God, and in our spiritual nature, the soul and its spirit, they endeavor to reduce everything spiritual to matter, to brains, nerves, glands and so on. In the end they build absolutely false conceptions of life, and instead of clearing the ground, they cause fresh confusion through their imaginations. They obscure the truth, and continue to think that they stand on scientific ground. In fact they deal entirely with the form, the body, and are controlled by a system which pushes them always deeper into the jungle, without any hope of ever extricating themselves from the conclusions to which their wrong start has brought them. Many of their discoveries have in them a truthful foundation because, after all, they are themselves souls, and cannot avoid being influenced by this reality. Perhaps what I say here will be regarded as outrageous, but I refer only to the narrow material-

istic scientist, who admits nothing that he cannot prove objectively. Such thinkers are the greatest obstacle to the spiritual evolution of mankind, for they give the last drop of poison to the souls of the young, who are passing through their education in the universities. My advice would be for them to let the question concerning the psychic side of man alone. It is much better for young people to arrive at their own conclusions through the experience of life, and thus find the truth, than to be fed with absolutely false conceptions which have nothing to do with truth and only serve to cripple it.

The fifth stage will help the child to understand what life is, its sense and aim. He will also comprehend the impossibility of death, and will be taught that it is only a change of condition, in which the individuality of the human being still persists, retaining all its merits and defects. Here the fact of reincarnation will be dealt with, and he will be taught that it is the logical and reasonable explanation of the cycle of our life and of our presence here. In any case, even without admitting the truth of the reincarnation of the human soul, spiritual education (even if it inculcates the belief of only one

life in the body) will make a still more important appeal, because the child would be taught that it is the only chance for the soul to receive the right way of evolution.

The fact of his free will and of its power will be dealt with. The child will be taught how to use *this free will which, when rightly used, will give him the chance to be the master of his life, basing his actions on the law of love.*

The duty of man, conscious of his origin and of his contact with the highest powers of the world, is to be the helper of the Supreme Power in His creative work on earth. He must work for his fellow-men and for the animals (his younger brothers) in the cause of their material evolution, so being to them what God is on a large scale to him. Some would say that my explanation of the duty of man is nothing more than a play of the imagination. I can assure you that my realization comes from a knowledge of the existence of the Hierarchies of Powers, which begin with the Supreme Power and descend to and include the smallest atom. All these powers form one indivisible whole. Everything in which is life is a power, and that is the reason why we must not use it against the harmony of the world

unless we are prepared to bear the fruits of the disharmony we create.

Life is much more complicated and beautiful than is usually thought. It is simple, only for those who never think and who laugh at it, supposing that there exists nothing beyond their animal being, or who think, irresponsibly, that God will take care of them, which is a wrong and dangerous point of view. The free will we possess is to be used, and according to the point man has arrived at in his evolution, to that degree he is fully responsible for his thoughts and deeds. He cannot claim ignorance of the law of love, and has to learn to take care of himself, because the recognition of his free will is the coming of age of the human being.

Teachings will be given as to the future life of the soul. This present life, if based on the principles we have been considering, will have its logical and normal continuation when the soul leaves the body. Those vibrations which can find expression in the spiritual world of love will have been already developed in the physical world.

One can express this truth also as follows; souls already here on earth will use the language

which is used in the spiritual world so that they will be understood and will be able to understand other souls. In other words, the tone, the light and the color of the emanations of their souls will be in tune with the tone, the light and the color of those souls which already inhabit the spiritual world. The state of their souls will reach the needed stable point of development.

Teaching human beings in this way we will help them to unveil to themselves the secret of their present earthly life. This secret can be summed up in the truth that one must live in such a way that the future life will be the continuation of the present one, and so also that our spiritual rebirth, after our so-called death, may be passed painlessly.

This is the great problem of life, the importance of which must not be underestimated. We must look forward to the passage to the spiritual world with open eyes, wholly prepared for it, and having not the slightest fear of that coming glorious moment, which in reality is the liberation of our spirit from imprisonment in gross earthly matter. One must be worthy of that moment, in other words, one must be worthy of death. All existing ideas as to the nature of death must be

forgotten once and for all, for they are distorted ideas, and only the imaginings of a sick mind. *There is only life.* If that truth is deeply imbedded in our consciousness, life will take on a new, wonderful and beautiful meaning which will help immensely to alleviate suffering. Sufferings are really only the trials and tests which help us gradually to conquer the temptations of matter and of the body, which we must be always prepared to leave.

At present, we cannot, of course, know the exterior conditions of that life, because we cannot understand it, and it is not of the least importance. But the inner state of our soul can be easily understood and realized. Conscience, which is the regulator of the human being in his earthly existence, will become our chief guide. Everyone of us knows the feeling of the remorse of conscience, and the suffering it gives us, especially when we cannot repair something bad we have done to our neighbor. That being so, now imagine the state through which we will pass. The film of our earthly life will always be present, with the slightest detail of all our thoughts and deeds written thereon. We can imagine the experience through which our conscience will

pass when unhampered by matter (the body). Nobody will judge us; we will be our own most severe judge, because we will realize that, without a sincere repentance, life in the spiritual world will be impossible. So human beings will naturally do their utmost to pass quickly through the intermediate state—which is not a place, but a state of our soul.

The first step of one's spiritual life in the world beyond will be a fight with oneself. If, from that standpoint, we will think of the supreme judgment, depicted in the Gospel, we will see that it is the figurative description of the thoughts of the repentant souls which must now think and say the full truth.

This stage will bring the child to the understanding of the help which his soul will receive from his spiritual education, that is, from the knowledge of his own soul and its power.

I speak here of the best program for spiritual education. It is, in reality, the science of the life, and evolution of the human soul. The main points are given to us by the greatest scientist the world has ever known, the Christ.

I want it to be clearly understood that *spiritual education is not meant to supersede the signif-*

icance of the matter (body) in which the soul is obliged to live, but to give a paralleling soul education. It will show the beautiful possibilities of matter when spiritualized by the soul and its spirit, which in its turn is fecundated by the Supreme Spirit. It is a capital mistake to think that matter (body) is an obstacle to our spiritual evolution. If this had been so, we would surely not have been here. It becomes an obstacle, for the simple reason that we are seduced and deluded by all the delights which the natural form can give us, and the main fact of life has been forgotten. The life of the soul in matter is an experience through which it has to pass. The temptations encountered must be vanquished so that we can enter the highest spheres or planes. The complete eventual unity of spirit and matter is a fact which must never be forgotten, and the life experience of the soul must be undergone so that (passing through the matter of all the planes) it may succeed in uniting itself with the Supreme Power and then, purified, take part in the constant creative process, though always retaining its individuality.

In the same stage, the child will learn self-possession, self-reliance and concentration, so as

to be able to achieve full balance between the different parts of his nature. He will be taught skill in adapting the law of love to his spiritual and material life and to the life of his neighbor; he will learn the part which this law must play in the family, social and national life. Then he will appreciate the part that the arts must play in his life, and especially music, because each real art seeks creative beauty in tune with love; music is the pure expression of the longings and aspirations of the soul towards the divine.

Remember always that, to have happiness now and in the future, we have to develop confidence in ourselves. We have to learn to confide in ourselves and in our souls and aspire and long for the highest. In so doing, we will attract the help and blessing of the superior forces. This means that *as life is in us, as we have in miniature everything which the Supreme Power has in its immensity, we will find the answer to all the requirements and questions of life, if, in all our thoughts we never estrange ourselves from the law of love. Do not mistake love for yourself with the love for your neighbor, for all humanity and for all that lives. Universal love is the next step to that love which Christ taught*

us and which comes as a natural consequence of the first. Teach it to the children; let them understand that they have all that is needed for right living in themselves, and that way of living will give them happiness in the present and in the future.

This final stage will conclude the child's spiritual education. He will be given full understanding of the Religion of Love, and the ways to practice it in thought and deed. Purity of morals will be taught, as a vital condition with which to begin life, and family life and the necessity of being clean in mind and body will be especially emphasized.

Now to the last stage I give a great importance because it will be given to the study of the history of humanity, entirely from the standpoint of its spiritual evolution, without studying those details which have no connection with the soul of man. This study will show how gradually humanity, as a whole, has forgotten its origin; how the material side of man has taken the upper hand over the spiritual one, and how it has come to its present state, which brought about the possibility of the last great war, and which leads to continuing preparations for a repetition of the same holo-

caust in the future. It will be shown how the Christian religion, falsely adapted to the life of humanity, failed to prevent the greatest calamity of history.

The essence of the existing religions will be studied, and from this stage, education in the teaching of the religion to which the child belongs will be started, because having understood the law of love, and having begun to practice it in his life, he will understand, in its true light, any religion. After all, every religion has at its base, the law of love, differently interpreted. It is there, showing us that this fundamental law was understood by all the prophets, initiators and teachers, who vainly tried to make humanity follow the way of truth.

Spiritual education must begin in primary schools and be continued in the high schools so that the various stages may be passed by the time the children will have reached sixteen to eighteen years. After that, in the universities, the young people will be taught the science of religion, and be given the proofs that all Christian truths are scientific truths. I speak here of the teaching of Christ, but naturally, a parallel knowledge will be given of all the existing religions, where one

finds the same truths differently expressed. The main point is, that one must divide the material forms, the theological doctrines which the truths took, from their spiritual comprehension. We must not mix up the expression of truth with the truth itself.

It would be splendid if each child, in passing through these two educations could be taught some kind of manual work, technical or agricultural, so that in case of some calamity he could at once turn his attention to the work he learned to do. This is needed besides, from the point of view of the balance of his whole development.

In spiritual education, special attention will be given to the place which women must take in the life of men. Motherhood will be placed as the sine qua non in the life of women; she must be looked upon, first, as the manifestation of the Supreme Power's love toward humanity, and secondly, as the manifestation of the principle of life. She must understand that her function is to *give material life to the child to which the Supreme Power gives the spiritual one.* The sacredness of the marriage bond, as the result of true spiritual love, will be demonstrated as the result of the meeting of parent souls, their mat-

ing, and the knowledge that they are meant to pass together through the cycle of the life of the soul. The fundamental principle of the world is life through the union of the two, giving life to the third, so as to create the needed dwellings for the developing souls. Human beings, having been placed at the head of creation on earth, must understand and consciously follow that law.

Young men and women, thanks to their spiritual education, will receive, so to say, wings, and will have to continue their spiritual evolution in perfect freedom, trying to find, in limitless space, the shortest way to the divine light, remembering that they have plenty of time. Time is non-existent—there is with us only and always the present.

A close understanding of nature is needed in every system of education, but it is still more important in the spiritual one. Nature is a great teacher; we all form an indivisible part of it, and we must be in permanent contact with our younger sisters and brothers: with flowers, trees, insects and animals of all kinds. A deep conviction and a realization that we are part of nature will help us immensely in our life. Loneliness will never be felt by us, and when deserted by

men, we can always turn to nature, which will never betray us if we open our soul to it with kindness. The creation of the kindergarten shows that intuitively we are beginning to understand how much we can draw from nature for spiritual welfare.

CHAPTER IV

THE PROGRAMME OF SPIRITUAL EDUCATION

The First Stage

The Call to life of the soul of the child.

The conscious realization of the close relationship of one's soul with the soul of the world, the Supreme Power and Spirit—God, the heavenly Father.

This brings one to the consciousness of one's unity with everything of which the world is composed. This includes the spiritual part, from our earthly standpoint, the invisible and the immaterial part which seems to us soulless—the mineral kingdom, the vegetable kingdom, and the animal kingdom, of which man forms a part—the most perfect being of the earthly world. In the third stage, these conceptions will be developed from the standpoint of the unity of spirit and matter.

One must deeply understand and always remember *that spiritual education is the call to life of the soul and its spirit.* It is the reminder to

the soul of that which is inherent in it, and which lives in the spirit of the soul. It is the help given to the spirit to express its ideas and aspirations through the medium of the brain.

If you understand this basic truth, you will also understand the methods which must be used throughout all the stages of the spiritual education; they must be impregnated by a deep feeling of love for the child's soul, and a realization of the splendid work of spiritual help which you are giving to that soul.

The following conceptions are derived from the previous ones:

1. By the word I, the child gives expression to his soul, and this conception of reality must remain inherent in the mind of the man during all his life.
2. The fact that one's soul is an integral part of the one spiritual family, composed of all the souls living on earth, without difference of creed, race and nationality, and is also a part of everything of which the world is composed, leads to a realization of unity with the whole and the consciousness of the need of brotherhood among all men. From this

grows also the consciousness of the necessity of protecting everything which has life and of preventing all needless suffering. During the spiritual education we must always give examples from life of everything which surrounds us; we must speak of the greatest miracle of all—the miracle of trees, plants and flowers. We must speak of the small seed which gives birth to the most gorgeous flowers; pointing to the inexplicable fact of the vast variety of seeds sown in the same earth and yet producing differing results. Each seed finds just what it needs in the earth, and in the rays of the sun, which thus produces entirely different flowers, both as to size and color and form. Let the children realize that wherever we look, we see miracles in the sense of our not being able to understand and to explain the reason for all we see. We must make them see the spirit of things, of everything which has life. We must make them realize the law of the world and teach them *that each living being, beginning with the atom, has its own individuality, which is one of the principles of its existence.* We must let them realize the

wisdom and justice of the Supreme Power which ordains that every living particle should retain its own individuality. We must show the children the result of that law of the world which makes it possible for the human being, thanks to his intelligence and power, to lead humanity on the way of culture and progress.

We must teach children the great truth that each of us forms a small part of the one Whole which is the world. We must tell them to look on plants, trees, flowers, insects, animals, and, in fact, everything living, as their younger brothers. Let them understand that *life is a manifestation of the Supreme Power in matter, and is the same for everyone.* Naturally, they must realize that all human beings form one huge spiritual family without any distinction of creed, race or nationality. *Let them understand that in the spiritual world, differences do not exist.* The outer form of the soul, its body, differs, but the interior, the most essential part of ourselves, the soul and its spirit, belongs to the same home or country—the spiritual realm. These realities will bring the chil-

dren to a clear understanding that peace—universal peace—must exist. All efforts must be employed to reach that goal, which is also the goal of Christianity.

3. *The eternity of life*

From the knowledge received of the eternity of life there will grow a clear consciousness, and understanding of the eternal life of the spirit, and of the non-existence of death, which is, after all, but the loss of one's body, the temporary vehicle, of the soul.

4. *Prayer.*

The explanation will be given of the need of prayer and its significance, and of its power as a means to achieve contact with the powers of good and of the Supreme Power—God. *The main theme of spiritual education must be the teaching of the needs of a permanent contact with the Supreme Power—God, which can be achieved only by submitting oneself to and following the law of love in all our thoughts and deeds.* Then let us learn the need of prayer. This type of prayer must be intensive, sincere and clear, and it will reach the Supreme Power when

we submit ourselves to the basic, positive, fundamental law of the world—the law of love. Its relation to the receiving of help and of spiritual nourishment will be also studied, for the subject of prayer is present throughout our spiritual education. In the sixth stage we will deal with the question of scientific prayer.

The Second Stage

The direction of the soul on to the path of truth or light.

1. *The Law of love.* What is the law of love? The whole teaching of Christ is based on this law and gives a clear notion of its prime importance. This law forms the foundation of human life, of its whole being and of its parts (spirit, soul and body). Man must submit himself to this law and follow it, and must study the way in which it should find expression in the life of the child and of the man. The importance of this expression must be emphasized, because *only through the law of love* is it possible for the soul to

be in contact with the high powers, and with the Supreme Power—God.

2. *The law of cause and effect.* The human being has a free will, and must understand its nature, and his responsibility before God, in other words, before the laws of the world, resulting from the fact of its possession. The manifestation of free will must never be contradictory to the law of love; this is the principal condition which must direct the life of every human being as he seeks to follow the way of true living. If this is not so, what consequences threaten the soul of man! All suffering has its beginning in the failure to understand the law of love and the fulfillment of its requirements. The pure conscience of the human being is the expression of the will of God.
3. The nature of the spiritual powers of the human being and how they manifest themselves is studied also, and the necessity of developing in the child, and later in the adult, the principal powers of *faith, will and love.*
4. General instruction will be given as to the discipline of life, its meaning and necessity.

5. General ideas as to the nature of good and evil will be touched upon, but the question will be dealt with in detail in the seventh stage.

The Third Stage

Self-knowledge and self-understanding.

In this stage will be studied:

1. The unity of spirit and matter. The Universe as well as all the worlds and planes which form it, with all that is visible and palpable, or invisible and impalpable, with all which inhabits it, is composed of one and the same matter vitalized by one and the same spirit. The cause of this is that there is only a single spirit and a single matter.

2. The nature of a human being, and of his various parts—that tri-unity of spirit, soul and body.

The particle of the Supreme Spirit which each incarnated emanation contained, and which was absorbed by the matter in which this particle took life, passing every time from one form to a more perfect one, was able to develop and to manifest itself by be-

coming the soul of matter. This soul in its turn began its evolution; and the double result of the evolution of matter and the evolution of spirit, that is, of the two halves of the animal being, was the appearance of man—the most perfect material being on earth.

3. The role each part of the human being plays in his life, and the need of a perfect balance between these various parts.

4. *The necessity for the domination of the spirit and of the soul over the body.* The two first stages of spiritual education inculcate these ideas into the mind of the child in a natural way, by calling its soul to life and by placing it in the first place, in all his life's activities.

The Fourth Stage

The sense and the aim of human life. This falls into the following divisions:

1. The life cycle of the soul.

2. The evolution of the soul and its progress towards perfection. *The soul, like every other material thing in the Universe, transforms itself or progresses, but with a funda-*

mental difference. Matter has only vital power and progresses automatically according to the laws of nature, while the soul possesses vital power together with free will and this free will can stop its progress, make it regress or enable it to evolve.

3. Reincarnation, the one life, as it is divided into numerous stages or degrees. *The life of the soul is single, it is always the same life which began one day and which will never end.* The life continues, but the stages of this life succeed each other under different forms, *each stage beginning by a birth, that is, by the birth of matter, the vehicle in which the soul shall live,* and ending by a rebirth, that is, by the death of this vehicle and by the birth of another. The soul does not need to be born or to die; the soul lives and to live it needs a material vehicle either solid or fluidic. At each birth or rebirth of the vehicle, a certain time must elapse before the soul can entirely adapt itself to its new abode and also before the *soul shall cease to be dominated by its vehicle but, on the contrary, use it for its service.*

4. The impossibility of death. During all this educational process we must never use the word death. Always we must say "life," life in the flesh and then in the spirit, but always and only life. *We must show the children, the impossibility of death because of the endless life of the spirit, which is as immortal as the Supreme Power itself.* We must speak to them always of the beauty of life when rightly understood and of the purpose of the trials of life which teach us to surmount by love all the barriers we may meet. *Above all, we must teach them never to fear God, because fear kills love.* Children must be taught to love God through love of all His creatures, and must learn that hypocrisy and compromise with one's conscience are the deadliest enemies of the law of love. Let us teach our children to be true to themselves, and make them understand that they must be proud of their divine origin, and that they must so live as to be worthy of that origin and of the divine rights which they possess, divine in the sense that they are derived from the Supreme Power.

5. The future life of the soul, after it has left its body.

The Fifth Stage

The development of the spiritual powers of the child.

1. The comprehension of the help which spiritual education gives in the evolution of the soul.

2. The development of the soul's powers, teaching the methods whereby they may begin to function, for their development must continue throughout the life. It is important to teach the methods and way.

3. The life of a human being, as he uses his spiritual powers. *To realize the truth, one has to admit and believe firmly in the Supreme Power which we call God, of which our spirit forms an indivisible part and which can and ought to be in a permanent contact with this basic power, behind everything which exists and composes our world.* That is the true and only right starting point; all the others are wrong, and their

approach therefore, (instead of giving us the truth) has estranged us from it. Through building false theories they absolutely prevent the needed contact with the Supreme Power, without which we cannot progress spiritually or materially in the right direction.

We can and must make use of the powers inherent in our spiritual nature, although scientifically we cannot explain them. In any case, we make use of many powers of nature without understanding what they are. Take, for instance, the electric power or the power of light which is so little understood. Our present knowledge is such a small drop in comparison with what we may eventually ascertain, yet to wait for the moment when science will achieve full knowledge and not to use these powers of the spiritual world which are in us, would be inconsistent.

4. The active use of the spiritual powers during the illness of the body. This will involve a knowledge of the anatomy of one's body, especially of the system of the circulation of the blood and of the nervous system.

5. The nature of thought, its power and the way to use it. The need for the discipline of thought will also be made apparent.

6. The study of the arts as they manifest the longing for beauty and the linking of arts with the Religion of Love.

7. The study of music as a means whereby the longings and aspirations of the soul are given expression. The close connection of sound, light and color, will also be studied.

The Sixth Stage

The Religion of Love, and submission to the law of Love. This is the science of life, and leads to the development of the human soul.

1. The nature of the Religion of Love—life itself is considered as based on the law of love.

2. The result of professing the Religion of Love and practicing it in one's daily thoughts and deeds.

3. The adaptation of the law of love to cover all relations among men, *always basing it on truth.* This means the adaptation of the law

of love to family, social, political and economic aspects of life.

4. The nature of scientific prayer and of how to give it active power.
5. The nature of spiritual right—the right of the soul.
6. Good and evil, and the nature of the fight with evil.
7. The nature of right living, so as never to leave the way of truth and of right relations between the Supreme Power—God, and the human soul.
8. Parent souls and their origin.
9. The understanding of the principle of triunity, in the structure of the Universe.
10. The place, which women must occupy in the life of men.
11. The responsibility of parents, and principally of the mother, to the souls of their children.
12. The significance of marriage, from the point of view of the spiritual and material life of human beings.

13. Meditation and concentration, in silence, as a means for the development of one's will power, so as to attain the different aims in life and the life in the future world or plane, after the soul has left the body. Their use in order to obtain the possibility of creating and stabilizing its surroundings. The practice of meditation and concentration might be given earlier in the fourth stage, but in the seventh it will receive full attention.
14. The discipline of life and the discipline of one's thoughts.
15. The reign of the spirit or the complete domination of the spiritual side of the human being over the material. The future structure of the life of mankind.

The Seventh Stage

The history of the soul and of its spirit.

1. The history of mankind, from the point of view of the development of spiritual life.
2. The study of existing and ancient religions and creeds, their spirit and their forms.

3. The teaching of Christ as a poetical and moral expression of scientific truth.

4. The study of religion and science or of religions and of scientific truth, leading to a complete union between religion and science.

This programme of the spiritual education does not exhaust the entire subject.

A man, having finished his spiritual education which has given him the possibility of starting life with his whole self, must never think that he has completed it, in the higher sense; he has received the means whereby he can guide his life in the way of truth, but all his life he must try to follow them so that his *future life will be a continuation of his present one.* This results in what is called, in the language of religion—*the salvation of the soul.*

Remembering that God's Kingdom is within him, (life is within him), man must all his life realize this Kingdom in himself, so as never to sever his contact with the Supreme Power—God.

Spiritual education must progress in strict conformity with the physical development of the body of the child, remembering that the soul can only manifest itself materially with the help of

its organs, which develop and improve gradually. From the birth of the child to his majority, one finds three seven years periods; from birth to the seventh year and from the seventh to the fourteenth, and from the fourteenth to the twenty-first year. Bearing these periods in mind, spiritual education must not be allowed to proceed faster than the physical development of the child. In other words, one must not impart those ideas which cannot be grasped by his intelligence, owing to the fact that his brain is not yet fully developed.

It follows, from this remark, that very serious attention must be paid to the sane development of the body. All through our education we must never forget that for the full and fruitful manifestation of the spirit, the body must be healthy and clean. All its organs must be developed so that the spirit will be able to employ them in the most useful way. We must fulfill all the obligations of the body without excesses. The false notion that the body is a barrier to spiritual development, must be forgotten. We must try not to be cleverer than the Supreme Intelligence, our Creator; everything comes in due time, and we must not try to evade the material progress of

our life on earth by trying to transform it to a spiritual one. We must give first place to the soul and its spirit in all the manifestations of our earthly life, but life must pass through its own material expression. If we do not permit this, we break the laws which govern the body in this world, and some day will be obliged to begin the entire process all over again. All this must be gradually and carefully taught to the children.

The bringing up of the child and his education must follow three principal aims, in the following progression: first, the health of the body and the possibility of a full and normal development of all its organs and (paralleling this) the calling of the child's soul to life; second, the intellectual development, or the giving of the soul's spirit the possibility of understanding and utilizing the material problems of the earthly life; and third, to bring about a balance between the three parts, which form the human being, the spirit, soul and body.

Spiritual education does not require that truths should be learned by heart, as is the practice in religious education, in the case of the catechism, divine service, prayers, etc. Learning by heart must never be required of children; they must

answer to the questions in their own words and thus show the teacher that they have rightly understood the truths explained to them. Only the prayer "Our Father" should be learned by heart, but every word of it should be explained from the viewpoint of the spirit.

Spiritual education must bring the child to the knowledge of spiritual truths in a natural way; just as we are not required to teach the child the fact that he has two hands, two eyes, etc. The entire spiritual education is the call of the soul of the child to life, and to the study of the best ways of using its spiritual powers. One teaches the child to walk, run, speak, etc. in a normal way, but one does not teach him to use his members in a general way, for that comprehension comes to him intuitively, apart from his will. One teaches him the best way how to use the capacities and possibilities which are inherent in the various parts of the body. We must tell children that besides the five material senses (sight, hearing, taste, smell and touch) we possess a spiritual sense of perception which is composed of spiritual insight, which proves to us the existence of our spirit; our spiritual ideas, indicating what is good and bad in us. This is called conscience,

or spiritual instinct, partly atrophied in us, but still existing. There are many more parts of the spiritual sense which will be dealt with during the educational process.

In tracing this analogy I wish to explain that it is not an artificial inculcation of something *foreign to the soul, but only a help in the development of that which is potential in the spirit and soul of the child, and to which expression must be given,* so that the whole constitution of the human being may be brought into active life. In the existing system of education, the most important parts of the human being are left undeveloped and no chance is given for their evolution. This is naturally against the child's best interests.

The spiritual upbringing of a child, which the mother should begin in the cradle, must be continued in the schools and must be finished towards sixteen or seventeen years old for the boys, at which time they reach maturity; for girls it must be finished towards fourteen or fifteen years of age, and this for the same reason. It is very important that at this critical age, in the physical development of the child, his soul should be ready to dominate his body.

CHAPTER V

PREPARATION OF TEACHERS FOR THE SPIRITUAL EDUCATION

One may think that this question presents a great difficulty, because the education of which I speak, as far as I know, is not given anywhere.

I see no difficulty. Just consider how easily people are prepared to tackle new inventions in locomotion or take for instance aviation. I remember when only the two Wright brothers, Bleriot, Farman, Voisin, Latham could fly, and yet see what is happening today. Scores of people easily learn how to fly. In the same way everybody drives a motor car. Spiritual education will prepare spiritual flyers; in other words, we shall learn how to progress in the spiritual field. This will be easier than the material education, because everything that is needed for it lies dormant within each one of us, and one has only to bring it to life and give it right direction.

Then, especially in the United States, people are looking for spiritual truths as the basis for

the sane evolution of their spiritual nature. This fact is proved by the existence of so many religious creeds, and of the different cults and groups which are trying to present a spiritual self-education.

I know that there are many men and women living quietly in their homes who have no chance to give their neighbors the spiritual richness which they have accumulated during their life, because the subject is not a fashionable one. Many are afraid to cover themselves with ridicule; and this applies especially to men who shrink from being called sentimental.

When the question of spiritual education is debated in the general and special press, and becomes the question of the day, I am sure that we will receive a number of propositions from these people which will serve this cause.

The method of initiating this movement must be carefully decided. Shall we create a school for the preparation of the teachers? or shall we start open courses for all who would like to give themselves to this work? I think that both ways have to be taken; we will have to create a special school in which future teachers will receive a regular training for this work, and also open

courses for grown-up people who would like to study spiritual education. We can be sure that among the last mentioned people we will later find a number of recruits for the cause.

We must not forget one important condition. Although, as I said before, the capacity for spiritual education is inherent in every man, there is a question of the state of evolution of their souls. Many of us are at a low stage of spiritual evolution, and naturally, we cannot become teachers of what we ourselves have to be taught, even though it might appear that we are ready for the work. That side of the question must be carefully dealt with. Secondly, many of us are wavering in our beliefs. We have not achieved the needed balance and stability of those parts which constitute our whole self. These persons have not yet reached their spiritual majority, their coming of age, spiritually speaking, in our earthly plan. They rationalize too much in dealing with questions of the spirit, when in truth it is spiritual intelligence which should be used in this realm. The function of the mind and brain is to help in the transposition of spiritual truths into material realities. I want to point out that these people have not reached as yet a state when

they create only positive, let us say, rays or waves. They will be of no use as teachers of the spiritual education.

One must be very careful in this respect, so as not to spoil in the very beginning the clear and pure aim we are pursuing. It is so easy to take a wrong path in spiritual re-awakening after centuries of living in a purely material atmosphere; but that circumstance must not in the least frighten us. *We have to advance slowly but, surely, not forgetting for a single moment the law of love which is our guiding star and our whole reason for work.* Standing on the *law of love*, we can be sure not to fall into mistakes, for the simple reason that the law of love will keep us in permanent contact with the powers of good in the universe, and with the Supreme Power—God Himself, who will give us all the help and co-operation which we need.

One must realize that this work on which we are engaged is the work which Christ began, and we are only giving it the logical development which should have been given centuries ago. But those who watch over the evolution of the human spirit, faced with the need of somehow preserving Christ's truth in the midst of material conditions,

were forced to give to those truths palpable material form. These forms in their turn, entrapped them and so we live to the present day. The spirit is now gone, and the material forms have lost all their meaning. The only reason for the existence of such forms is to be the means of stimulating our dormant spiritual powers which give us the possibility to be in tune with the rays or waves of the world's power—God.

AN EXAMPLE OF HOW ONE HAS TO GIVE LESSONS OF THE SPIRITUAL EDUCATION TO THE CHILDREN OF PRIMARY SCHOOLS

Note: You must always address yourself to the soul of the child, not just theoretically, but realizing and feeling that your call is coming from your own soul and is addressed to the soul of the child. It will therefore inevitably reach it. This is very important, because our aim is to give to the soul of the child the opportunity to express itself. In this way you will train the child into the habit of placing the voice of his soul in the foreground of all his thinking. Gradually he will begin to put the interests of the soul

in the first place in all his thoughts and deeds; and this, in its turn, will develop into the control of the spirit over matter, which after all is the objective and aim of spiritual education.

FIRST CALL:

My dear little souls, I will speak to you from the depth of my soul; consider myself not as your teacher, but as your sister soul who is here to help your souls to take the path of truth and light.

You noticed that I said "my dear little souls;" yes, that is what you are in reality. The something which lives in your bodies, which loves your mother and father, or your sisters and brothers, or your friends, the something which makes you love flowers, trees, butterflies, birds, animals and so on, is the invisible part of your being which is called *the soul.* The power which gives you the capacity to love, to be gay, and to enjoy all that is beautiful, come from the spirit of your soul which is a little part of our divine spiritual Father, the Supreme Power of the world, whom we call God.

Never forget this splendid truth. Be kind and good, always speak the truth, not only because

you love your parents and want to do what they tell you, but also because you are children of the Supreme Power who is all love, kindness, and truth, having all the same qualities in a small measure, you want to be what He is and be in tune with Him.

This is of great importance, because when you are in tune with Him, He can help you and your parents and everybody. Nothing stands then between Him and you.

After that the teacher asks: Now tell me, what you feel about the truth I have just told you? Do not think hard about it, just say what your souls are whispering to you.

According to the answers of the children the teacher gives further explanations and carries the lesson forward.

The teacher must have a real love for the children, and he must always be an example of what he is teaching. He must never get angry and must listen to everything the children have to say, for in their sayings he will distinguish the voices of their awakening souls.

CHAPTER VI

BENEFITS WHICH SPIRITUAL EDUCATION WILL BRING TO HUMANITY

If the aim of spiritual education is clear in our minds, then its benefits to humanity will be equally apparent. I am, of course, presuming that my readers are persons to whom the existence of something superior to matter is an undeniable fact, and that they believe in that something which we call soul and spirit. If this is not accepted, then equally of course my whole proposition is untenable.

The coming generation of men and women, brought up in the principles of spiritual education, will enter life armed with a self-knowledge which will make it possible for them to use all the powers, spiritual and material, which are concentrated in every human being. This will enable them consciously to follow the law of love, and because of this, life will be easier for them. Their spiritual powers will come into manifestation and they will live, making use of their entire self, the

soul, its spirit and body, thus forming a co-ordinated unit.

Spiritual education will raise generations of human beings, instead of only half civilized animals. *Women and men will fulfill their real destiny on earth;* until now they have had no idea of the reason for the existence of life and for what are they doing here; they have had no notion of the great truth that *every creation of the spirit of the Supreme Power has to pass through all the grades of matter, before it reaches the pure spiritual realm in which it can become a conscious and experienced helper of the creator.*

Material work of every kind will become easier because the spiritual nature of the human being will be able to help. Why is this? Because a being, following the Law of Love, is connected with the superior forces, and thereby receives fresh strength in the place of that which has been used. Morals will become pure, because women will occupy the beautiful place in the life of men which they were destined to fill. In reality, a man and a woman will become congenial halves of one whole. The long desired brotherhood among men will become a fact, because everyone will understand that *to live, means to serve, and*

he will serve his neighbor as a matter of course, with no thought of merit or of an expected reward.

The new generations of men and women will enter life fully developed spiritually, and will form strong and conscious promotors of the idea of peace throughout the world and thus bring about materially, religious and spiritual peace.

The material civilization and the spiritual one will work hand in hand as the result of the achieved balance between the halves which form a human being. *Spiritual education will give birth to a new democracy—a spiritual one,* the only real and true democracy—because it will be based on the law of love and on the equal responsibility of everyone before the Supreme Power—God. It will be a real democracy because no shade of envy, jealousy or class war will exist in it. One hears so much these days about democracy, but nowhere, as yet, can be met a democracy which corresponds to the laws of the Universe. Equality as such does not exist in the structure of the world, and it is absolutely useless to try to create it artificially, for so much now runs counter to the universal harmony. This equality is not to be found living in any creation. Even

in the vegetable kingdom, and in plants, or trees or any animal, equality does not exist. *The principle of individuality is present in everything which lives.*

True spiritual democracy will form the corner stone out of which will come to life the elite of the spiritually strong people, who in the future will stand as ruling leaders at the head of humanity. This is a question of great importance, because the existing forms of government are slowly dying out; their time is passing and, in some countries, has passed. One must look for new forms, and therefore we must turn our attention to the structure of the world and to the evolution of mankind; we see that those who are mentally the strongest, and sometimes spiritually too, become leaders of the people, but very rarely have they the law of love as the basis of their rule, in which fact lies all the trouble. *One cannot, if a leader, direct people on the way of truth unless one follows and submits oneself to the positive, fundamental law of the world—the law of love.* This serious defect of many leaders will gradually disappear with the introduction of spiritual education, because that education will give the method whereby human beings can fol-

low the law of love normally and sanely. This is one of the outstanding beneficial results of the education I am advocating, and its most important one. It is high time that we begin to form the life of the people in tune with the laws of the Universe. This is not done now, and the results are obvious. Humanity is walking in darkness, not seeing the clear issue, yet the truth is blazing forth for those who have the eyes to see.

It will take pages to enumerate all the advantages which spiritual education will bring to humanity. By clear mental picturing one can see the changes it would bring into every department of life; I only speak of the principal results which will follow.

We can understand however that the principal aim of spiritual education is to call to life all our spiritual gifts which, (thanks to the purely material education we have had for so many centuries) appear not to exist at all. Happily, they are still latent, and we must call them to life again. We must endeavor to bring our spiritual life back again, and therefore, children must be constantly reminded of this. The result will be that as they grow up all these buried gifts will gradually come to life and become part of us, and

will be apparent and useful in everyday life. This process will be undergone without any effort, because one has not to develop something foreign to their nature, but only what is hidden in them, forgotten through hereditary misconception of what a human being is in reality.

Naturally, this short instruction does not cover all the exigencies for which the teachers of spiritual education must be prepared, but it gives the principal points. The remainder will come to the teachers in the course of time, because *one must remember the truth that when one gives oneself to such a truly noble work, basing all our activities always on the law of love, one evolves also oneself and understands every day better what is demanded.*

The education I am advocating will bring to its end our spiritual illiteracy which is the reason of all the troubles through which humanity is passing at present.

This state of restlessness and the efforts of prominent minds to find a way out of the impasse in which we are living will get worse, if we do not realize at last the truth that to remain spiritually illiterate is to live against the laws of the world and consequently against our own interests.

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